

CHAPTER 2: THE VIRTUE OF *TAWHEED* AND ITS REMOVAL OF SINS ¹



And the statement of Allaah (ﷻ):

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

“It is those who believe (in the Oneness of Allaah and worship none but Him Alone) and confuse not their belief with *Dhulm* (wrong i.e. by worshipping others besides Allaah), for them (only) there is security and they are the guided.”² - *Al-An’aam* (6):82

¹ Meaning that it removes sins. That is because the more the slave increases in affirming *Tawheed*, the more he draws near to entering Paradise, irrespective of his deeds. That is why the author stresses this with the verse of Soorah Al-An’aam.

² And the statement of Allaah (ﷻ):

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

“It is those who believe (in the Oneness of Allaah and worship none but Him Alone) and confuse not their belief with *Dhulm* (wrong i.e. by worshipping others besides Allaah), for them (only) there is security and they are the guided.” - *Al-An’aam* (6):82



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It was reported from ‘Ubadah ibn As-Saamit (رضي الله عنه) that he said: “Allaah’s Messenger (ﷺ) said: ‘Whoever testifies that none has the right to be worshipped except Allaah Alone, without any partners and that Muhammad (ﷺ) is His Slave and His Messenger and that ‘Eesaa (عليه السلام) is a Slave of Allaah, His Messenger, and a Word delivered to Maryam and a Spirit (created) from Him, and that Paradise is true and the Fire is true,

The word *Dhulm* here means *Shirk*, as Bukhaari and Muslim reported in their authentic collections from the *hadeeth* of ‘Abdullaah ibn Mas’ood that the Prophet (ﷺ), when the Companions were overwhelmed by this verse, they said: “O Messenger of Allaah! Who amongst us does not commit *Dhulm* (wrongdoing) on himself?” He said: “It is not what you think. *Dhulm* here is *Shirk*. Don’t you hear the words of the pious slave:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“Verily! Joining others in worship with Allaah is a great *Dhulm* (wrong) indeed.” -

Luqman (31):13

The meaning of this verse is therefore in line with this chapter, that is: those who believe and do not adulterate their faith with *Shirk*. for them is safety and they are rightly guided. So the reward of the one who believes - who professes belief in the *Tawheed* of Allaah and does not mix his faith with *Dhulm*, meaning he does not mix his *Tawheed* with *Shirk* - is that he will gain complete safety and perfect guidance. And whatever decrease is experienced by way of the slave falling into some kind of *Dhulm*, some part of that safety and guidance departs him in equal proportion.



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Allaah will enter him into Paradise regardless of his deeds.”³ (Narrated by Bukhaari).

Bukhaari and Muslim also reported the *hadeeth* of ‘Itbaan: “Indeed, Allaah has forbidden the Fire upon the person who testifies that ‘*Laa Ilaaha Illallaah*’ (none is worthy of worship except Allaah), seeking nothing by it except the Face of Allaah.”⁴ (Narrated by Bukhaari and Muslim).

³ His (ﷺ) statement: “regardless of his deeds” means: even if he happens to be negligent in terms of deeds and has with him some sins. This is from the bounty of *Tawheed* upon those who implement it.

⁴ The author says:

Bukhaari and Muslim also reported the *hadeeth* of ‘Itbaan: “Indeed, Allaah has forbidden the Fire upon the person who testifies that ‘*Laa Ilaaha Illallaah*’ (none is worthy of worship except Allaah), seeking nothing by it except the Face of Allaah.”

This statement, that is the declaration of *Tawheed*, when the slave seeks Allaah’s Face with it, and fulfills its conditions and its necessary prerequisites, Allaah favors him and gives him what He has promised, that is to prohibit him from entering the Fire, and this is indeed a great favor.

But he who practises *Tawheed* and avoids its opposite, but happens to fall into some sins, and he dies before he repents from them, then his affair will depend upon the Will of Allaah. If He wishes, He will punish him and then remove Him from the Fire - that is after some time. Or, if He wishes, He will forgive him and prohibit the Fire upon him from the onset.



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It was reported from Abu Sa'eed Al-Khudri (رضي الله عنه) from the Messenger of Allaah (ﷺ) that he said: "Moosa (عليه السلام) said: 'O my Lord! Teach me something by which I may remember You and supplicate You.' Allaah said: 'Say, O Moosa, *La Ilaaha Illallaah* (none has the right to be worshipped but Allaah).' Moosa said: 'O my Lord! All your slaves say this.' Allaah replied: 'O Moosa! Even if the seven heavens and all that they contain other than Me and the seven earths as well were all put on one side of a scale and (the statement) *Laa Ilaaha Illalallaah* put on the other, the latter would outweigh them.'"⁵ Ibn Hibban and Al-Haakim reported it, and the latter said it is an authentic *hadeeth*.

⁵ The author says:

It has been reported from Abu Sa'eed Al-Khudri (رضي الله عنه) from the Messenger of Allaah (ﷺ) that he said: "Moosa said : 'O Lord! Teach me something by which I may remember You and supplicate You.' Allaah said: 'Say, O Moosa: '*La Ilaaha Illallaah*'" The point here is that if we are to imagine that the sins committed by the slave become equal to the same weight as the seven heavens and what it contains of the other slaves of Allaah and the angels, and combined with that the weight of the (seven) earths, the statement '*La Ilaaha Illallaah*' will outweigh the weight of all these sins.

This is what is indicated by the *hadeeth* of *Al-Bitaaqah* (the card) and the *hadeeth* of Anas. The great virtue of the statement of *Tawheed* is only attainable by one in whose heart the statement is strong, one who is sincere, believing in it without any doubt, and having full love for what it entails. Thus the effect of this statement will grow stronger in his heart and illuminate it, and whatever becomes like this will definitely burn up the sins which confront it.



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At-Tirmidhi also reported from Anas (رضي الله عنه) that he said: "I heard Allaah's Messenger (ﷺ) saying that Allaah (ﻋَﻠَﻴْﻪَ ﺍﻟﻤَﻠَﻚُ) said: 'O son of Adam! Were you to come to Me with the world full of sins, and meet Me without associating any partner with Me, I would come to you with a similar amount of forgiveness.'" At-Tirmidhi rated this *hadeeth* to be *Hasan*.

LESSONS DERIVED FROM THIS CHAPTER

1. The vastness of Allaah's favors.
2. The abundance of the reward of *Tawheed* with Allaah the Most High.
3. The expiation of sins by *Tawheed* in addition to what is mentioned above.
4. The explanation of the meaning of the verse from Soorah Al-An'aam.
5. To ponder upon the five things mentioned in the *hadeeth* of 'Ubadah ibn As-Saamit (رضي الله عنه).
6. That if you combine this *hadeeth* with that of the *hadeeth* of 'Itbaan and what comes after it, you will have a clear understanding of '*Laa Ilaaha Illallaah*', and you will see the errors of the deluded ones.



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7. Take note of the condition mentioned in the *hadeeth* of 'Itbaan.
8. That even Prophets needed to be taught about the tremendous virtues of '*Laa Ilaaha Illallaah*'.
9. That '*Laa Ilaaha Illallaah*' outweighs the whole of creation.
Despite this fact, the scales of many of those who enunciate this statement will be light.
10. The textual proof that there are seven earths just as there are seven heavens.
11. That they (both the heavens and the earths) have inhabitants.
12. Confirming the Attributes to Allaah as opposed to the belief of the Ash'arees.
13. That if you know the *hadeeth* of Anas (رضي الله عنه), you will know that the statement of the Prophet (ﷺ) in the *hadeeth* of 'Itbaan:
"Indeed, Allaah has forbidden the Fire upon the person who testifies that '*Laa Ilaaha Illallaah*' (none is worthy of worship except Allaah), seeking nothing by it except the Face of Allaah.", meaning avoiding *Shirk* (associating partners with Allaah) not just pronouncing it with the tongue.
14. Pondering over how both 'Eesa (عليه السلام) and Muhammad (ﷺ) are



jointly called Slaves of Allaah and His Messengers.

15. Knowing the uniqueness of 'Eesa (ﷺ) being the Word of Allaah.
16. Knowing that 'Eesa (ﷺ) is a Spirit created by Allaah.
17. Knowing the virtue of believing in Paradise and Hell.
18. Knowing his (ﷺ) statement: "regardless of his deeds..."
19. Knowing that *Al-Mizaaan* (the balance with which deeds are measured on the Day of Judgement) has two sides.
20. Knowing the usage of the term "Face" (of Allaah).



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